THE

MONTHLY JOURNAL.

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EDITOR'S NOTES.

NOVEMBER COLLECTIONS.

IT is not yet time to know with any degree of precision the amount which will be realized from the November collection. The succession of unpleasant Sundays compelled many to postpone the time for taking the contribution; and in many other cases it has been withheld, in order to make it more complete. Enough has been ascertained, however, to make it certain that the appeal of the Association has been almost universally responded to; and most of the returns have been accompanied by letters expressing such hearty interest in the cause, as to add very greatly to the value of the gift. These letters, if published together, would make one of the most hopeful and encouraging documents we could offer; and we should print them, except that the record would, by its omissions, be unfair to many who have brought their gifts personally, and have verbally uttered just as earnest, hearty words. There has been only a single exception to this gratifying expression; and that was a letter from one of our ministers, explaining why he had felt it his duty to dissuade his people from giving, and which we noticed the more, because of its contrast with all the rest.

We do not mean by this to assume that all who have contributed give their entire indorsement to the action of the Association. We know that in operations of so diversified a character, and involving so much opportunity for differences of opinion, it would be impossible to satisfy all. We know that many of those who have contributed most heartily, criticise our course in many particulars. But this very thing gives us all the greater gratification: for it shows that there is such a supreme interest in the general cause, and such a complete recognition of certain broad principles and methods in regard to whose value all are agreed, that our people are ready to consider as subordinate to these their own preferences, even in regard to some things which they hold very important, and for which they reserve the right to contend; and that they are ready generously to co-operate with the organization, in whose general purpose and spirit and aim they think they can confide.

As an illustration of this feeling, we venture to print the following letter, because of the publicity which we deemed it important to give to correspondence held with this same society two years ago, in regard to the policy of the Association. We honored then the spirit and appreciated the purpose of the writer, even when we felt bound to oppose his conclusions; and we now gratefully recognize the generosity of the sentiments here expressed.

Weston, Nov. 25, 1869.

Dear Brother Lowe, — Enclosed you will find $100 (one hundred dollars), the contribution of the Weston Society to the funds of the American Unitarian Association.

Some two years ago, they sent you a remonstrance against the use of the influence or the funds of the Association, in subversion of the faith on which this and many other of the liberal churches stand, and they abide still by the sentiments

of their letter, believing them of vital importance to the welfare both of the Association and the churches.

But the Weston Society cordially approve and sympathize with the objects presented in your late circular, and send you their mite with a hearty "God bless you, and prosper you in the work." "God loves a cheerful giver;" and we are not only cheerful, but joyous, in giving for the extension of the denomination and its life within, Jesus Christ being the chief corner-stone.

Yours in all goodly fellowship,

E. H. Sears.

We may say that, in the same spirit, several of our brethren who, because of their remove in precisely the opposite direction theologically, have hitherto refrained from acting with us, have this year contributed with cordial words of sympathy.

NEW DENOMINATIONAL REVIEW.

After the present number, this journal will be discontinued, to give place to a new journal, to be called "Old and New."

It is now nearly two years since the idea was first advanced of establishing a Denominational Review, which should represent the best scholarship and the freshest life of our body, and in such form as to command the widest possible circulation. At the meeting of the National Conference, in New York, in 1868, Rev. Dr. Osgood presented the subject in an able and careful report. He said, "We have now come to a somewhat decided standpoint in our history, and it is time that we had an intellectual organ corresponding with our position." He suggested a monthly, "so various in its contents as to find a ready place in the parlor or in the library. It should be popular, yet not vulgar; philosophical, yet not abstract; ideal, yet practical; and should aim to have an open eye upon

the world of art, letters, politics, and society, without ceasing to be Christian and churchly. It should have a good theological article in every number, and a religious spirit in every article." The subject, thus presented, was fully discussed; and the sense of the Conference was expressed in a resolution, recommending the establishment of such a Review, and appointing a committee to confer with the Executive Committee of the American Unitarian Association, on the best means of carrying it out.

Repeated consultations were had by these committees, and the subject was carefully considered. There were, however, so many practical difficulties to be encountered, that nothing was accomplished. But the idea was not abandoned. It has since been repeatedly discussed, and gradually matured; and, at last, a plan has been presented, which has seemed to the Executive Committee of this Association, so promising as to warrant them in giving it their support.

The precise nature of the plan agreed upon is as follows: —

Rev. E. E. Hale, who, from the first, has taken a deep interest in the establishment of the proposed Review, has consented to give his own time and talents and reputation to the enterprise. He and his friends have purchased the "Christian Examiner;" and they will begin, in January, a monthly journal, called the "Old and New," upon the basis which is explained in their prospectus. The Association will co-operate by suspending the "Monthly Journal," and by loaning the sum of eight thousand dollars. The Association will have no ownership or control or responsibility in connection with the Review, which will be wholly under the management of Mr. Hale. The responsibility of the Association ends with their acceptance of this general plan. The only condition

which is stipulated is, that each number shall contain as much distinctively religious or theological or denominational matter as is now circulated in the "Monthly Journal." For the character of this matter, and for the whole character of the periodical, our committee simply confide in the well-known ability and purpose of its editor; and they believe that the denomination will share their confidence, and will co-operate with him, in order to make such a review devised in the best interests of Liberal Christianity a great success.

We can easily anticipate that there will be, in the minds of many, objections to the plan; and we are free to say, that these objections have been in the minds also of the Committee of the Association, and it has been only after the most careful consideration, and in many cases after reluctant abandonment of other preferences, that the committee have agreed that this is, if not their ideal, yet the *best practicable* plan. Some, for example, would have been glad if the Review could have a more distinctively denominational aspect; and we confess we have shared this feeling. But, on the other hand, let it be borne in mind, that one of the leading aims is to gain for our views a wide circulation; and whatever might possibly be, it is certain that, hitherto, no one of our periodicals has succeeded in securing it for them. Our Unitarian writers have been little known, outside our own communion, while we have been made to see by constant indications on every hand, what welcome awaited them, if only they could be heard. This Review proposes to address itself to the great body of the American people, "bringing forward subjects of the highest social and religious importance under the inspiration of the Christian religion, interpreted in a Liberal Theology." And our writers — if the magazine has the success which we confidently expect — will be able, in

its pages, to address, on distinctively religious themes, a public, with which, heretofore, they have had no means of communication. This consideration has a vast importance. It connects itself with what we regard the most significant feature of our present position as a denomination; viz., that the period of our intrenching, and of our drilling and compacting our ranks against outside assault has ended; and we are able, now, with confidence in ourselves, and in the adaptedness of our principles to the wants and tendencies of the age, to assume more vigorous efforts and more comprehensive plans.

Some have objected, again, that the plan of the new journal is too miscellaneous; and that we cannot hope that our ablest writers will give their thoughtful papers to be printed along with the light popular literature which it will also include. But the "Revue des Deux Mondes" is an illustration of the possibility of planting and maintaining a Review which shall be attractive with stories, and other matter of a popular and entertaining character, and, at the same time, be a medium for the most profound and scholarly writing of the day.

Whether "Old and New" (which, as regards its editor, and the spirit in which it is begun, starts under auspices so propitious) shall be a success, and a great instrumentality for our cause, depends, we believe, on the hearty co-operation of our writers and of our readers.

LAST WORDS OF THE "MONTHLY JOURNAL."

The "Monthly Journal" was started, in January, 1860, under the editorship of Rev. James Freeman Clarke. He conducted it till June, 1865, when he was succeeded by the present editor. It has, therefore, just completed a decade.

We cannot resign this monthly task, without some feel-

ing of regret. It has been a means of regular communication with the churches, and has been attended with much satisfaction. We have known, that, in many places, among the multiplicity of claimants on the crowded time of our people, the "Journal" has failed to secure a reading, and has often lain neglected in the pews. But, on the other hand, we have received, after almost every number, and from widely different sources, both within and outside of our own denomination, in this country and abroad, such hearty words as to encourage us in the belief that, according to its modest plan, the "Journal" was helping the interest of our cause. If now its suspension involved the abandonment of what the "Journal" has aimed to do, we could not, in view of what we know of the demand, acquiesce in the proposal. It is no time for silencing, or even for lowering the tone of our denominational utterances, but rather for proclaiming, more clearly and emphatically, our distinctive position. Our fathers and predecessors have won for us, through much toil and opposition, a place which we have only courageously and resolutely to stand on, in order to make our faith and name a mighty and saving power.

But, as we understand it, the "Journal" simply gives way for something which shall do its work *and more*, — with a larger aim and a broader scope; — and the change is in accordance with the growing opportunities, and enlarged sphere of our denomination. Accordingly, the last days of the "Journal" are its brightest, since it is permitted to look forward upon a future for Unitarianism grander than the period during which it has been permitted to be, in some measure, its mouthpiece.

During the ten years of its continuance, its only purpose has been to live and work for the Unitarian cause: it is now ready just as cheerfully to die for it.

THE DOCTRINE OF CHRIST'S HUMANITY.

A Sermon for Christians.

By Rev. Henry G. Spaulding.

"The man, Christ Jesus." — 1 Timothy ii. 5.

A distinguished preacher of the liberal faith, who had outgrown some of the doctrines, but none of the spirit, of Wesley, was reproved by one of his old companions for having given up Christ's divinity, "Oh, no!" was the gentle reply: "I have not given up his divinity, but I have taken up his humanity." And this is the answer which the Christianity of the present makes to the Christianity of the past. The affirmation of Christ's humanity does not come from this or that individual, or from any single Christian sect. Out from the profoundest depths of the religious spirit of the age is heard one consenting voice proclaiming a new birth of the Son of man.

In no former period of Christian history was it possible to take up the true humanity of Christ. *Only a humane age can comprehend what that humanity is.* The beliefs that prevail in any age reflect the character of the age itself. It is less true that as a man thinketh so he is, than it is true that as a man is so will he think. When the question, What think ye of Christ? was asked of a Jewish Christian of the Apostolic age, his reply gave a purely Judaical conception of his Master. He could not break away from the limitations of that national character which marked the Jew as much after as before his confession of Christ. The gentile believer, on the other hand, could not help looking at Christ from the gentile point of view. He saw in Christianity just what he was prepared to see, — in some respects his conception of Christ coming nearer to historic truth; in others, diverging farther therefrom than the conception of the Jewish Christian. And even the Apostles themselves, who first published the new gospel to the nations, differed from one another in their views of the work which their common Master had come to accomplish.

Or, leaving the Church of the Apostolic times, look in at that

great Ecumenical Council held at Nicæa, in the fourth Christian century. Is not the Nicene Creed which ignores Christ's humanity, abounds in abstruse and mystical speculations concerning his nature and office; but is silent respecting those eternal principles of religion and morality which Jesus taught, illustrated by his life, and witnessed by his death; is not this fourth-century creed like a mirror wherein we may see reflected the character of the Christianity of that age? — an age when the Church was divided by angry controversies concerning the question whether Christ's divinity was original or derived; whether he should be worshipped as of the same substance with the Father, or as having been created like the universe, — an age, in short, when the true doctrine of the proper humanity of Christ was as likely to be accepted as the Protestant theory of private judgment in the tenth century, or the modern doctrine of perfect tolerance of religious beliefs in the days of the Spanish inquisition.

The whole record of Christ's life and teachings, his transcendent character, his faith and hope and overflowing love, was thought to be sufficiently told in the meagre declaration that "he was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried." Truly, the old prophecy found here a new fulfilment; and the visage of the Messiah's dear humanity "was marred more than any man's, and his form more than the sons of men." Jewish malice had destroyed the human body: Christian creeds were fast destroying the human heart and soul.

What Christianity became under the leadership of Rome, what it continued to be through the Middle Ages, is well known. One thing it was not. It was not the pure Christianity of Jesus; and when it ceased to be that it retained no longer the conception of his humanity. "In the East," says M. Coquerel, the able historian of the transformation of Christianity, "it was lost in an excess of theosophic reverie and mystic dogma. In the West, wedded and materialized by the harsh and dry Roman mind, it became external, pompous, dictatorial."

One reads history to little purpose, who does not see that this could not have been otherwise; that not until the spirit of

Christ's humanity had penetrated human society, was it possible for that humanity to be seen, as it is, luminous with the light of truth and nature. For Jesus, as the Messiah of the Jews, the Jewish nation was ready and waiting. They "trusted it had been he which should have redeemed Israel." For Christ, as the Incarnate Word, there was ample preparation in the teeming soil of the Alexandrian philosophy; and the first chapter of John's Gospel is already anticipated, its theology foreshadowed, in the writings of Philo. For Christ, too, as the deified hero of the Roman Church, sitting on the throne of the Almighty, attended by his goddess mother, there were precedents enough in the mythologies which Christianity supplanted, but by which it was in turn greatly influenced. When Constantine turned Christian, and the Roman Empire doffed its pagan robes, the worship of Jesus, the worship of Mary, and the worship of Christian saints, naturally followed; and in the vacant shrines of the ancient gods and goddesses were placed these new divinities.

These things must needs have been; and the perfect triumph and dominion of his gospel required that Christ should be the God of the nations "that renounced for his sake the gods of their inheritance, and deserted their country's altars." And thus recognizing the true import of these historic facts, we shall come to see that just as in the bulb which we put into the ground in winter, the germ of the future plant is protected by many an enveloping layer, waiting the time when it shall burst its cerements and come forth into the summer's light and warmth; so, in these hard dogmas and dry speculations concerning the Deity of Christ, the truth of his real humanity has been infolded, waiting for the light of a higher civilization and the warmth of a more genial and humane interpretation of Christianity, ere it could come up and blossom and shed its holy fragrance over the earth. The time must be ripe for the man, or his work will be misconstrued, his character viewed through false or distorted media, and the vital truth of his history lie hidden beneath the wild and luxuriant overgrowth which the intellect and the imagination so quickly generate. The distinctive feature in the humanity of Christ is the unfolding

of human nature in its divine relations, the same human nature which is in all men, "imaged there in living colors, and growing from the germ to the full fruit without the canker or the blight." But this could not be seen in ages when man was reverenced not for essential qualities, but for accidental offices; not for what he was, but for the place he held. When, in the civil realm, the divinity that "doth hedge a king" awed men into obedience and submission; when little or no respect was felt for man as man; how natural that, in the spiritual realm, one who appeared in human form should be looked upon as king, not by right of human character or royalty of soul, but by possessing an exceptional nature, achieving a peculiar mission! How could the man Christ Jesus, — the man of the people, — whom the common folk of Judea so gladly heard, in whom the sacred sentiment of human respect was the ruling passion of his being, and a divine enthusiasm of humanity flamed spontaneously from the inner fires of his soul, — how could such an one be rightly understood or fully appreciated by men whose whole manner of thinking from their cradles had been moulded by the influence of aristocratic ideas and monarchical institutions? We celebrate Christ's advent into the world as the coming of our "Prophet, Priest, and King." King and priest have been his exclusive titles in the past. Kingly offices and priestly functions have constituted him that exalted and exceptional personage whom Christendom has worshipped as its God. Only now is he coming to be seen, as of old he appeared among men, — "the Prophet of Nazareth in Galilee;" teaching the simple and eternal religion of humanity, revealing through his own divine life and character the divinity that is in man, and marking in his nearness to God the height which human nature has attained.

Yes! at this moment, as has well and truly been said, "Jesus is newly born, and his religion enters on its career. The simple humanity that he represented has become the distinguishing peculiarity of modern society. The spirit of personal independence of which he gave so illustrious an example, — the spirit of human kindness which he exhibited so beautifully in his life, so divinely at his death, — the spirit of

aspiration which animated his attitude, — the spirit of genuine simplicity, of natural enthusiasm, of unaffected cheerfulness, of practical earnestness, which rose in all his words and deeds, is the characteristic of the living portion of our own age. His faith in men and women is coming to be our faith: his respect for their greatness, his tenderness for their weakness, is stealing into our bosoms. His belief in the power of kindness to banish social evils, to institute better customs, to inaugurate and establish a new social order among men, is creeping into our politics, pressing into our laws, mitigating our criminal jurisprudence, reforming our prisons, abolishing our vindictive punishments. His prayer, 'Thy kingdom come' to us in this world; 'thy will be done on earth,' — is the prayer of all who earnestly pray in this generation. If our living age have a faith, it is the faith which Jesus cherished, — faith in moral ideas; in justice, goodness, mercy, and truth; in uprightness and in liberty; in manly virtue and in womanly tenderness."

And this brings us to say again, that the affirmation of Christ's humanity does not come merely from a few men whom the Christian world somewhat contemptuously calls "humanitarians." It is, consciously or unconsciously, declared by the living faith of all earnest, religious, humane men and women, whatever may be their creed or their no-creed. Those who adore Jesus as "very God," are yet careful, and even eager, to affirm that he was also "very man;" and in their philanthropies, in the spirit of kindness and love wherein they labor for others, the practical stress and emphasis of their faith is laid on the dear humanity of their Lord. And those who stand at the opposite extreme, and in their intellectual estimate of Jesus find in him only a great religious genius, whom the world one day may outgrow, are yet at heart so much in accord with the divine harmonies of his moral and spiritual being, that they bear unconscious witness to the incomparable greatness of the Master, who could thus strike the key-note of their highest aspirations and noblest endeavors.

See, too, how strong a testimony to the humanity of Jesus is borne by the intense interest which has of late been manifested,

in all parts of the Christian world and among all classes of Christians, in the study of the human life and character of their Master. It can surely be owing to no chance, that, in so many quarters of Christendom and from minds of such widely different tastes and opinions, these recent inquiries into the biography of the man of Nazareth have received their impulse. Rather may we trace their origin to that spirit of humanity which in these latter times is slowly evolving God's beautiful order from the moral chaos and confusion into which the world had fallen. And though many of these lives of Jesus are far from satisfactory either to faith or to criticism, yet the failure of this or that artist to make a correct portrait does not prove such a portrait impossible. It is a work of restoration that these historians of the life of Jesus have undertaken. We ask of them to recover for us the lost features of that masterpiece of God's Spirit, the human life and character of Jesus Christ. Doubtless they will make many mistakes, overlook something here, exaggerate something there. Undoubtedly, too, the time is not yet fully come when a complete portraiture of the historical Christ can be given to the world. We are yet too much under the influence of the ideas and institutions of the past, rightly to appreciate the profoundly human and humane significance of the history of Jesus. That spirit of humanity, which is at once the brightest illustration and the best interpreter of his glorious personality, has not yet become the all-animating and all-pervading spirit even of the most advanced portions of Christendom. Only in the increasing light which is shed upon the life of Jesus by the gradual triumph of his truth and his spirit in the world, will that life itself be seen as "the central luminary of the human sphere."

Significant, then, not for their results, but for their tendency, are these studies of the life of Jesus. And equally significant, if we can but read it aright and trace it to its sources, is the whole course of modern civilization, — the fact that the nearer our philanthropies and reforms bring us to the heavenly kingdom upon earth, the nearer do we come to the soul and inmost life of Jesus. The very catchwords of our progress are the words he once spoke; the work we are trying to do for

God and for humanity, only a renewal of his blessed ministry of truth and love. As I listen to this great heart of humanity to-day, — beating with new reverence for the rights of man, in holier sympathy with every true instinct and need of human nature, — I seem to hear its mighty pulsations throbbing almost in unison with the perfect human heart of Jesus; that heart which once felt humanity's bitterest griefs, bore its keenest sorrows, revealed its highest possibilities, won its grandest victory, and tasted its sweetest and divinest joys. And so the Christmas song which all Christian hearts may now repeat, is that grand strain of England's Laureate poet, —

"Ring out wild bells to the wild sky,
. . . . . .
Ring out the old, ring in the new,
. . . . . .
Ring out the false, ring in the true.
. . . . . .

Ring out a slowly dying cause,
And ancient forms of party-strife;
Ring in the nobler modes of life,
With sweeter manner, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

To enter into any thing like an analysis of the humanity of Christ, would obviously be impossible within our present limits. Let us note briefly these characteristic features, all intimately blended and indicating the peculiar glory of his

character, — the harmony of his whole being, his freedom, and his spirit of love and self-sacrifice. In studying the life of Jesus, one hardly knows which of these elements of his character to prize most. At one time, the admirable harmony of his varied powers, the singular balance of the moral and spiritual faculties, the remarkable equilibrium of opposing affections and sensibilities, captivate the intellect and touch the heart. Again, the freedom whereby he walked as a son in his Father's house, and which makes him almost seem a child of Nature in the spontaneity of all his actions, speaks as nothing else has ever spoken of the joyous liberty of all true sons of God. And in how many events of life, in how many scenes of trial and anguish, does the spirit of his sublime self-sacrifice shed its transfiguring and glorifying light! Can it indeed be true, we ask, that traits like these belong to our poor humanity? Yes! and by belonging to it make it for ever impossible to speak of the "mere humanity" of Jesus, since such divinity inheres in the very substance of human nature. The true redemption which Christ has wrought lies in this revelation through his life and character of the soul's native worth. His humanity proves our humanity divine. He marks the ascent which human nature can reach. As we measure the height of a river, not by going down into the flat meadows, the low swamps, and the long levels, through which it sometimes flows, but by noting the point it reaches when it takes an upward turn; so we see in Jesus the stream of our humanity on its proper level, and learn how far above the low fields of our common attainments is the upward tendency of its native force. The "Son of man" reveals the divinity that is in man; the "son of David" is the final proof of David's words, "Thou hast made man a little lower than the angels."

Those who would take the distinguishing traits of Christ's character out of the category of human graces and virtues, rob humanity of its dearest possession. If Jesus was merely endowed with perfect innocence; if the virtues which he displayed were not acquired, as all virtues must be gained, by effort and divine assistance, by prayer and trust and patient toil; if, in place of a natural development, a growth into

the favor of God and man, we have a miracle of celestial beauty, "flowering into a piety which to the highest of mortals is inherently impossible," — then is he no longer our exemplar and our guide. The imitableness of his character becomes a meaningless phrase. The mere unfolding under human conditions of a divinely endowed innocence is no incentive to our endeavors after holiness. The life-giving currents of a mighty human personality cease to flow into our hearts. "They have taken away our Lord, and we know not where to find him."

The doctrine of Christ's humanity which has here been set forth is all-important, nay, is absolutely essential, to any real and life-giving Christian faith. "Jesus," as Dr. Furness so well says, "is not yet known. So greatly is he misunderstood, so destitute of the truth of reason and nature have been the representations that have been made of him, he has become so unsubstantial, that every thing like a vivid apprehension of him as an historical person, as a man who once actually existed, seems to have faded away from the general mind."

Do you say, "I believe in his humanity; but I believe in a great deal more besides"? Ah! that "*great deal more*" has been the stumbling-block which has so long kept mankind from seeing the humanity of Jesus as it really is. Under its shadow have grown up all those wild vagaries of speculation and dogma, beliefs in the miraculous and immaculate conceptions of the Son and of the Mother, in a double nature and a vicarious atonement, which have hidden from view this one human life and character that the world has so much needed, and still needs — oh, how much! — to know. This "*great deal more*" has from the first alienated Christians from one another, and keeps to-day the followers of the One Great Shepherd in alien and hostile folds. We may believe as much more as we will; and we must believe as much more as we think can be proved to be true: but we cannot unite to do Christ's work in the world on any such belief. The only possible union of Christian heart and Christian hands is that which comes from a practical faith — a belief of the heart as well as of the head — in the true and proper humanity of Christ. In such a union, Christ's

divinity will not be given up, — that can well be left to take care of itself, — but men will come nearer together and nearer to the heavenly kingdom on earth, as they get closer to the warm, throbbing, human heart of Jesus, — that heart that was so full of tenderest love and sympathy, and out of which there yet shall flow a mighty tide of holy and life-giving power to redeem and bless the world. We shall not cease to preach Christ; but we shall come to see that, truly and understandingly to preach him, means to preach all the great truths which he taught, to get the spirit of life that was in him embodied in human society, incarnated in the flesh and blood of righteous laws, good morals, healthy social customs, and beneficent institutions, and so let the life-blood of his inspiring humanity flow into all the channels of our human activities.

In this way we shall reverse the false methods of the past, whereby men have sought to protect Christ's humanity by the dogma of his divinity; and shall arrive at a true knowledge of his divinity by first learning all that his humanity implies. We shall see that nothing can be diviner than his human history. The perfect harmony and freedom of his whole being, the spirit of love that he incarnated, the spirit of kindness which his every word and act illustrated, the faith that never faltered, the hope that never flagged, the charity that never failed, — these are his divine honors. In them he shows himself "most divine, being most a man." In presence of the acknowledged power which the humanity of Jesus exerts over the soul's holiest affections, we stand in the court of highest appeal; and all questions of external authority, of the "great deal more" that tradition and imagination have clothed upon him, are infinitely impertinent and out of place. The true halo which shines above God's heroes is that which his own hand has put there; and no puny effort of ours can ever take it away. And the true divinity of Christ will shine for ever, from its own intrinsic brightness and its native beauty. We cannot lessen it, but we shall come to see it in its pure native splendor, gleaming from the crystal transparency of his human soul, flashing from those loving human eyes, sparkling from the eloquence of the parted lips, an aureola of divinest radiance

inseparable from his humanity. Just as the forms of our departed friends, could we lift the veil and see them as they are, would need no rustling of angels' wings or gleam of angelic robes to reveal themselves to our rapt and wondering gaze — enough that we could catch the welcome of their heavenly smile, or even feel in silence the hushed rapture of their blissful presence — so, as the study of the life of Jesus, and the unfolding of our Christian experiences, unveil to us more and more of the matchless excellence that shines from his person and character, all questions of outward authority, of superhuman credentials, of miracles, of any thing relating to that external drapery, — the wings and robes wherewith tradition has clothed his glorified spirit, — will sink into utter insignificance, will be lost from our sight as rushlights that fade in the full blaze of noon.

This is the doctrine concerning Christ, which the Church that bears his name needs fully and unreservedly to accept; a doctrine which men in former ages longed and waited for, but died without the sight. Its real import we are but beginning to see. It is surely no easy belief. To take Christ's human character as that which shall point the aim of our endeavor, is a severe demand upon our indifference to the higher realities of the soul, our self-seeking, our religious conceit and spiritual vanity. Men shrink from committing themselves to the claims which a friendship so exalted implies. The breath of that clear upper air is a tonic too bracing for souls that have lived amidst earthly exhalations, and under the shadow of a false and oppressive supernaturalism. For it is much easier to call Jesus "Lord" than to walk hand in hand with him through the narrow way of his obedience and self-sacrifice; easier to accept the credentials of a miraculous and superhuman authority which tradition has given him, than take upon ourselves the burdens of human misery that he so cheerfully and so triumphantly bore; easier to acknowledge him as our official Saviour, than surrender our hearts to the saving influence of his spirit and his life.

In that memorable address, delivered at the dedication of the soldiers' cemetery, on the Gettysburg battle-field, Abraham Lincoln used these words of our patriot dead, which may be

applied to him whose human worth we have contemplated with reverent admiration. "The world," he said, "will little note, nor long remember, what we say here. It will never forget what they did here."

And the world, too, is coming to note very little, nor will it much longer remember, our creeds and dogmas about Christ. But it will never forget what Christ has done, and what he was. Our elaborate Christian theologies, the pomp and ceremony of our ritual, the words we dispute over in such angry zeal, — all these will be forgotten. Mankind are too busy with the hard problems of life, too heavily laden with cares and griefs, to heed the Te Deums of our praise of Christ, or listen to the catechism of our creeds. But the life of Jesus, the truths he taught, the spirit of love that filled his human soul, these the world will never let die. However distorted it still may be by our poor speculations; however imperfectly reflected, even in the most Christian characters and lives, — the humanity of Jesus Christ is yet the one treasure of history which mankind will cling to, though all things else pass away. And clinging thereto, all men shall be lifted up to share in full participation his divine Sonship, and the glory which he hath with the Father.

REPORT OF THE WESTERN SECRETARY.

ANN ARBOR, MICHIGAN, Nov. 9, 1869.

TO THE EXECUTIVE COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

GENTLEMEN, — I herewith send my report of missionary service. Since the last report, in April of this year, I have been most of the time absent from Ann Arbor, giving in the months of May and September courses of lectures in the Theological school at Meadville, and preaching every Sunday, and frequently on the week-days. The pulpit at Ann Arbor during my absence was supplied for six Sundays by Rev. S. B. Flagg, for three Sundays by Rev. Calvin Reasoner, and for

two Sundays to each, by Revs. Edward A. Horton, Charles W. Wendte, and John Snyder. The services of these gentlemen were very acceptable. I reached Ann Arbor on my return from Meadville on the 11th of September; preached in Ann Arbor on the 12th and 19th, morning and evening; and on the morning of the 20th started on a tour of observation among the Western churches of our faith, in discharge of my duty as Western Secretary. In this tour of nearly 4,400 miles, I visited sixteen places, and preached in nine of them, — viz., in Geneseo, Jacksonville, and Quincy, Illinois; in Kansas City, and St. Joseph, Missouri; in Lawrence, Kansas; in Council Bluffs, Iowa; in Omaha, Nebraska; and in Prairie du Sac, Wisconsin. The cities which I visited, but was unable to preach in, were Chicago and Princeton, Illinois; Madison, Wisconsin; Davenport, Iowa; Leavenworth, Kansas; North Platte, Nebraska; and Salt Lake City, Utah. In all these places I stayed long enough to converse with leading men and women, and get an intelligent idea of the prospect and needs of the liberal faith. Of course, impressions derived from visits so short as these cannot be quite trustworthy; but I used the time diligently, made inquiry of every kind, and can state here very concisely the conclusions to which I came.

I may mention first some *general* impressions.

1. The most distinct of these is of the wide dissatisfaction in the West with the ideas and doctrines of Orthodoxy, and the wide sympathy with liberal ideas, not only outside of the churches, but inside of the so-called Orthodox churches. Everywhere I heard this spoken of, and not as mere suspicion, but with the mention of names and persons. That the liberal faith will be welcomed everywhere, and that there is a great desire to hear it and hear about it, is unquestionable. I have no doubt that a considerable number of the most prominent members of Evangelical churches, in all denominations, really sympathize with liberal religious ideas.

2. Then, in the next place, I gained the impression that most of the educated and intelligent men in the larger places are more or less liberal Christians in heart; that the lawyers, physicians, teachers, magistrates, and the enterprising merchants,

prefer the religious ideas which we hold and teach. I hardly heard of any man in this class who was considered to be ardently or heartily Orthodox by his townsmen and neighbors.

3. That the liberal thought of the West is in the direction of what are called "radical" ideas in theology, and goes beyond the average faith of New-England Unitarians. The "conservative" Unitarianism of the West has mostly been brought there by emigrants from the Unitarian churches of the East, and has not grown up there. In all the Western churches there are conservative members, and these among the best, most faithful, and most ready to give their money. But in most of the churches, the numerical majority would prefer a radical style of thought.

4. That the inevitably heterogeneous character of most of the liberal Christian churches in the West, in the antecedents and denominational preferences of their members, makes it very difficult to organize them strongly, or to bring them into entire harmony with the Unitarian body. In most of these churches, the number of those who have been called, and have called themselves, Universalists or Spiritualists is as great, perhaps greater, than the number of those who have been educated as Unitarians; and there are some who dislike and suspect any denominational name, and are afraid, too, of any kind of church organization. This last class are not seldom the most intelligent, wealthy, and influential men in the society.

5. That the Western churches are quite as willing as the Eastern churches to give for the support of worship, according to their means; but that they are less able to give, having less money at command. Very few of the Western churches of our faith are really able, without great sacrifice on the part of their members, to give support to such preachers as they need to meet the wants of the inquirers and thinkers of their community, and to build themselves up. The trustworthy and zealous members of Western churches are generally ready to do all that they can for their own support, both in building churches and in caring for preachers and the offices of worship; but the number of these is in no case large, outside of three

or four principal cities, and the larger half of this small number have very limited means. The rate of interest in the West is high, the taxes are high, and a great deal has to be done for physical improvements.

6. That most of our Western churches, small as well as large, and in small cities as well as large ones, require men of vigorous, active, and independent minds, and of good pulpit gifts, to keep alive and concentrate the interest of the hearers; that the fatal barrier to the success of our Western preachers is *dulness*, either of matter or of manner. No dull preacher can build up or hold together a Western Unitarian Church, whatever his social gifts may be, or however great the respect for his character, his industry, or his faithfulness.

7. That the amount of sympathy with liberal opinions in a community is not a criterion of the success of a positively Unitarian Church, even with an able and attractive preacher. There are many who sympathize with the opinions who will not come into the organization, for social reasons, or for prudential reasons. There may be in one or more of the Evangelical churches preaching sufficiently liberal; or the husband may have to separate himself from his wife; or the office holder or seeker may be unwilling to risk popularity, or the tradesman to lose trade, by openly joining a church with an obnoxious name. There will be many occasional hearers, who will never bind themselves to the organization.

To these general impressions, I might add the feeling of the very great mistake which the Unitarians have made in postponing so long their work of propagandism in the West. What could have been done easily twenty or thirty years ago must now be a work of constant difficulty. But I pass to specific reports of the condition of Western societies and churches that I visited.

1. Princeton, Illinois. I spent a day and a night in this city, called upon most of the members of the Unitarian society, and found them to be utterly discouraged, and hopeless of any hearty union of the discordant elements. The Universalists are suspicious of the Unitarians, and are not willing to give their money in support of preachers whom the Unitarians

prefer; and the Unitarians are not strong enough to sustain themselves alone. There are excellent and devoted men and women among them, who are very anxious to keep up their organization and hold their Sunday services. But they cannot do this, without much larger aid from the Unitarian Association than they have thus far received. If they had a church-building in a place more central than the hall where they have worshipped, and a minister acceptable to the Universalists, they might go on. But at present they propose to do nothing.

2. Geneseo, Illinois. In this quiet but thriving farming-town, I spent a night and the best part of a day, and preached in the evening, in a very comfortable hall, to an audience of one hundred persons. I was introduced to most of the leading members of the church, and called upon many of them at their houses and places of business. Under the ministry, zealous and faithful, of the Rev. M. J. Miller, the church seems to be entirely united, prosperous, and able to take care of itself. Its spirit and appearance are, more than in any Unitarian society of the West, those of a New England country Unitarian parish.

3. Davenport, Iowa. I spent in this city, of twenty-five thousand inhabitants, an afternoon, a night, and the whole of next day, meeting and conversing with the prominent members of the society. Many of these are influential men in the community. Mr. Seaver, the minister, is working very earnestly, and is spoken of by all with respect. They are not quite satisfied with the hall in which they worship, and are anxious to build a comfortable and attractive chapel nearer to the homes of most of the members. For this, they will need some assistance, and they rely upon the aid of gentlemen in the East, who own property in their city, or in the railways which centre there. Davenport is an important place, as the largest city in Iowa, and is growing rapidly, and there is ample material there for a strong liberal church, if the movement so well begun is properly sustained.

4. Council Bluffs, Iowa. In this young city, I spent the best part of two days, stayed two nights and preached on Sunday evening to an audience of more than three hundred, most

of them from the other churches of the city. They came to hear stated the ideas and doctrines of the Unitarian body. The nucleus of our congregation here is small. Of the fifteen or twenty families, the majority are Universalists. But they are thoroughly united, have taken by preference and deliberate vote the Unitarian name, and are determined to succeed. They have purchased a small building, in a very convenient and central position, and have fitted it up for a church. For the present, it will answer their need. But they hope that in a year or two the society will be large enough to warrant them in building a more conspicuous edifice. They are generous and self-sacrificing in their gifts, but to sustain themselves and support their preacher, they will need, for the present year at least, some pecuniary aid, which the Unitarian Association will do well to give them.

5. Omaha, Nebraska. I preached in this city on Sunday morning, September 26th, and remained over Monday until Tuesday morning, and also for a day and a half and two nights, on my return from the journey further west. The audience at the religious service was small, only thirty in all, and three of these from Council Bluffs. The organization of a year ago had been quite broken up when the new one of this year was formed, and some of its members had gone to the Spiritualist society or back to the other churches. But the few who are in the present society are wholly in earnest, have resolved to keep up their Sunday services, and to maintain themselves as a Unitarian Church. They have engaged for a year, Mr. Bond, their present minister, and hope with his aid and influence with Eastern Unitarians, to be able to build a house of worship, as the hall where they meet at present is not at all suitable, and very difficult of access. With a good church-building, they are confident that their numbers will be largely increased. They will give for this purpose to the full extent of their means, but cannot alone build such a church as they must have, to secure their growth and success. They rely very much upon the Unitarians who are owners in the Pacific Railway to aid them. It is very important that their enterprise should be encouraged and aided.

6. North Platte, Nebraska. I spent a short time at this village, two hundred and ninety-four miles west of Omaha, and conversed with a gentleman and lady, who are prominent in the society there. They have no preacher, and do not ask for any at present. But they have a flourishing Sunday school, a Bible class of young men, and lay readings; and hope in sustaining these, to lay the strong foundation of a church by and by. The village is at present almost wholly made up of mechanics and workmen in the railway shops; this being one of the principal stations of repair, and the terminus of the first division of the road. The Methodists have a preaching-station there, but no other denomination has come in, though there is already a population of three or four hundred. Donations of books for the Sunday school and the parish libraries will be gratefully received, and will do a great deal of good. They should have plenty of tracts to distribute.

7. Salt-Lake City. Having a convenient opportunity to visit the Mormon capital, and being so far upon the way, I thought that the chance ought not to be neglected. I reached the city on the afternoon of Thursday, September 30th, and remained until the next Monday morning. In this time, I made the acquaintance of nearly all the United States officers of the Territory, — the Governor, the three Judges, the Assessor, Collector, Land Agent, with their secretaries, visited them in their homes, and had free conversation with them about the opportunities for the liberal faith in Utah. I found that most of them were in sympathy with our ideas, and were confident that a liberal Christian society in Salt-Lake City, with an able missionary, would bring in most of the "Gentiles," men and women, and would have an influence for good impossible for any of the Evangelical sects. The Episcopal society is small, and its doctrines are not acceptable to some who attend its services. The Jews (who are gentiles in Utah), will attend a church which does not teach the Trinity; and the more intelligent of the Mormons, many of whom I conversed with, will go to hear the liberal gospel, on account of its large charity, and its freedom from exclusiveness. I was desired to urge upon the Unitarian Association the claim of this city as a missionary

station, and was assured that a preacher of our faith would find a warm welcome from the "Gentiles:" of these there are from two hundred and fifty to three hundred in the city.

I was very hospitably and courteously treated by the Mormon leaders, and earnestly invited to preach in their tabernacle.

8. St. Joseph, Missouri. I preached in this city on Friday evening, October 8th, and on Thursday evening, October 14th, and passed also the forenoon of Saturday, October 9th, there, in making calls and in visiting the Jewish synagogue, and conversing with the Rabbi. Rev. Mr. Finney, who is at present preaching at St. Joseph, has inspired the congregation with his own zeal and confidence, and the members are in excellent spirits and very hopeful of their future. There was a congregation of about fifty persons on each evening, though the weather was very cold, and walking in the unlighted and muddy streets was not at all comfortable. The hall in which the service is held is quite large, and easy of access, and at present the society have no plan of church-building. But they are hardly able to sustain public worship decently without aid from abroad. The city has now a population of twenty-five or thirty thousand, and is growing very fast. Several railways come together at that point. The spirit of the society is excellent, and they have no idea of letting the movement subside. Some of the most substantial men of the city are enlisted in it.

9. Leavenworth, Kansas. I endeavored in vain to bring together the congregation of our faith in this city, either for a religious service or for a social meeting, to consider their affairs. I could only see a few members of the society in the afternoon that I spent there; and from them I gathered an unfavorable impression that the movement for a liberal church had not been well managed, and that it was virtually broken up and not likely to be continued. Many of those prominent in the beginning left it some time ago; and the few who remain seem to have no confidence in its success. That a movement which promised so well should have failed, is a misfortune. Leavenworth is one of the most beautiful, orderly, and prosperous cities of the West, with a large future before it. That the elements of a liberal church are there, cannot be doubted.

10. Lawrence, Kansas. This church, after varying fortunes, and many discouragements from repeated changes in its ministry, and from the unfavorable position of its house of worship, "still lives," and is at present hopeful, united, and resolute. Rev. Mr. Cutting was supplying the pulpit at the time of my visit. I preached in the church in the morning to an audience of more than one hundred; and in the evening to an audience of more than two hundred, and spent a day and a half with the people after the Sunday. I have since learned that Mr. Cutting has received an invitation to settle with them, though his acceptance of the invitation is doubtful. An able man, with tact, sagacity, and freshness of thought, who is not afraid of hard work, can build up in Lawrence a strong society. The church-building is neat and substantial, even if its situation is not the best. Some of the most influential men in the city stand by the society; and it has the aid of its three ex-ministers, who can give its preacher the benefit of their counsel and experience. The State University is there.

11. Kansas City, Missouri. In Kansas City I spent the afternoon of October 12th, the whole of October 13th, and the morning of October 14th; preaching on the first evening, and attending a social gathering of the church on the second evening. At the religious service, seventy-five persons were present, most of whom were members of the regular Unitarian congregation. At the social gathering, there were about forty persons. Rev. Mr. Copeland is the present minister of the society, and is most earnest, faithful, and untiring in his effort to build up the church. He has the good-will of all classes, and they fully appreciate his fidelity; but he finds his task difficult. In the Presbyterian Church, there is an able, attractive, and very liberal preacher, — an experienced man, of fine personal presence and eminent pulpit gifts; and several of the Unitarian congregation can only be satisfied by the strong thought of a mature mind. The society, nevertheless, are quite united, are determined to succeed, and will make sacrifices of money and feeling rather than give up their enterprise. They are expecting soon to build a chapel, and are only hesitating as to its proper place. Kansas City has had a very rapid

growth, and is much newer and more unfinished in its appearance than the other cities on the banks of the Missouri. For some time to come, the money and interest of the people must be absorbed in material improvements. It is situated on several high bluffs, separated by ravines, at the bend of the Missouri River, where it turns eastward from its southward course, and is already the point of meeting of six lines of railway. The only bridge across the Missouri River is here. That it is destined to be one of the large cities of the West cannot be doubted. It should be liberally aided by Unitarians who have property in that region, and by the Unitarian Association; and timely aid will bring sure return.

12. Jacksonville, Illinois. I reached this city on Friday evening, October 15th, and remained until Wednesday morning, October 20th, preaching on Sunday, morning and evening, and attending on Sunday afternoon a special meeting of the congregation. No society of our faith had as yet been organized in Jacksonville, though several of our preachers had been heard at intervals. The Sunday services had been quite thoroughly advertised; and in the morning nearly one hundred were present, in the evening fully four hundred, every church in the city being represented. The leaders in the liberal movement are men of mark and influence, able to sustain such a movement even without a preacher. I found some fear of the trammels of organization, yet they seemed to be convinced that some kind of organization was essential to success, that they must have a name and a bond of union. At the afternoon meeting, a "Union for Christian work and help," similar to that in Providence, R. I., was formed. They intend now to keep up regular preaching, in the very comfortable and spacious hall which they have hired, and hope to have pecuniary aid from the Unitarian Association, if they should settle a minister and find themselves unable to give him a full support. Jacksonville is a city of ten thousand inhabitants, an old settlement, with an air of refinement and substantial worth in the appearance of its streets, its houses and gardens. It is most important as an educational centre. There are five colleges here, belonging to different sects, the State Asylum for the insane,

and the State institutions for the blind, the deaf, and for idiots. Properly managed, the movement at Jacksonville will have a sure success.

13. Quincy, Illinois. I remained in this city from Wednesday noon to Monday morning, attending the sessions of the "Western Conference," and preaching on Sunday morning at the ordination of Mr. Lyman Clark. If appearances may be trusted, the Quincy church is prosperous. It has one of the largest and most interesting Sunday schools in the denomination, a beautiful church-building, a very convenient suite of rooms for social gatherings, and every one speaks well of its zealous and faithful pastor. Quincy, the second city in the State in population, will soon be large enough for a second Unitarian church. Possibly the new Jewish synagogue, in the progress of Jewish reform, may become virtually a Unitarian church.

14. Madison, Wisconsin. On Tuesday evening, October 26th, I met, at the hall where they have been holding religious services, the small band who remain of what was the Unitarian society in Madison. We had free conversation together, but nothing satisfactory came of it. Their numbers are greatly reduced; and with those who stay there are differences of opinion, not only as to the right man, but as to the right opinions to be preached. If they can keep along together, and an able and interesting preacher can come to them, they believe that the society can be brought back, and its strength be greater than before. They are anxious to keep together. But they have now no ability to do more than board the preacher whom they may have, and can give him no salary. Unless helped largely from abroad, they must close their doors, or only keep lay services. The preacher in the Congregational Church is quite liberal enough to satisfy many of the Unitarians in Madison, and is doing much of the work that our own preachers would do. It is to be regretted that this second attempt to establish a Unitarian Church in the capital of Wisconsin, by the side of the unsectarian State University, has apparently failed. But the time may soon come for a third attempt, which shall be more judicious in its method, and more

prosperous in its result. On one point the Madison Unitarians agree, that full success can come to their movement only with a convenient and accessible church-building.

15. Prairie du Sac, Wisconsin. On the 27th of October, I visited this small town of five hundred inhabitants, and preached in the school-house of the village. The Unitarians and Universalists have nearly finished here a church large enough to seat three hundred and fifty or four hundred persons, handsome in its exterior, and larger than either of the other two village churches. They are very desirous to finish it before the winter sets in. But they have exhausted their present means; and if they go on with it now, will be obliged to incur a debt of two thousand dollars, bearing a heavy rate of interest. A loan to them of this amount, for which they would give ample security, would enable them to have service in the church before the New Year. They count not only upon a fair proportion of the inhabitants of their own village, but upon accessions from Sauk City, which has a population of one thousand or more, and is only a mile distant. The reverses in hop-growing have fallen heavily upon this region, and have delayed the work of church-building. The congregation here are united, and in good heart. They deserve the sympathy and aid of their friends in the East.

I intended to have visited the congregation at Baraboo, Wisconsin, fourteen miles from Prairie du Sac, but was obliged to return without doing so, in order to meet engagements in Chicago and Ann Arbor. That congregation, too, have suffered from reverses in hop-growing, and must have aid, if they are to keep their new church open and sustain public worship. Rev. F. M. Holland is with them, and is willing to stay for a bare support. The society deserves our sympathy for its perseverance under difficulties.

I reached Ann Arbor, on my return on Friday evening, October 29th, and commenced on the following Sunday my winter's work, preaching in the morning to an audience of one hundred and thirty, and in the evening giving the first of a course of lectures to an audience of four hundred and fifty. The Bible class of students was also organized; and the

Lord's Supper was administered. On Sunday, November 7th, there were twenty-seven in attendance upon the Bible class, and the church was filled in the evening. On Tuesday, Wednesday, and Thursday, of the last week, I attended a meeting of Unitarians and Universalists, in Kalamazoo, Michigan, and assisted in organizing a Union Liberal Christian Conference for Michigan, to meet quarterly in the larger cities and towns of the State. The meeting was entirely harmonious, the sessions were well attended, and all are confident of good results to come from it.

My experience in this missionary journey has proved the value of this office of Western Secretary, in cheering and quickening the scattered churches of our faith. It ought to have, certainly, the whole time of an able man; and yet I believe that its best work can be concentrated into six months of the year, with a great saving of physical fatigue, and of the enforced idleness which comes in constant travel to and fro in railway cars.

Respectfully submitted by

CHARLES H. BRIGHAM.

REPORT OF THE SECRETARY OF THE UNITARIAN SUNDAY-SCHOOL SOCIETY.

Read at the Fifteenth Annual Meeting, October 27.

IN view of the short time available for the purposes of this meeting, I will endeavor to give a brief, yet full, account of the actual operations of the Society during the past year, and trust for general discussion of subjects pertaining to Sunday-school work to the session of the afternoon. At this hour we are acting as representatives of the Sunday-school Society, — not of the whole Sunday-school work. The Society is but one, and comparatively a small part, of the working apparatus of this great interest. The greater part is in the several schools, the rooms provided and furnished for their sessions, the libraries,

the teachers' meetings, the ministry, and the churches themselves, — so far as they are awake to their duty in this matter, — and in the local Sunday-school conventions. There are two frequent confusions of thought we should avoid; one of them aims to exaggerate the importance of this Society by arguments which only show the importance of the Sunday school itself; the other aims to depreciate the value of the Society by showing that its work is very small in comparison with the whole work of the Sunday school. The truth is, that the Sunday-school Society exists to do that part of the general work which can best be done by one agency for all; and if the Society does this, it fulfils its duty and justifies its own existence.

I will speak of the work in the order in which it was presented at the last annual meeting, in the votes for raising money.

I. Office.

A correspondence is kept up with nearly all parts of the country. This is, in part, of a simply business nature, relating to purchases of books, subscriptions to the "Gazette," and matters relating thereto. This correspondence is chiefly attended to by the efficient assistant who has had charge of it for several years. But there are also many letters asking questions respecting library-books, text-books, methods of instruction, and also soliciting aid, in one form or another, for new or indigent schools. To answer these, with all the information and results of his own and others' experience at his command, is a part of the work of the Secretary. The same sort of aid by means of personal interviews at the office, occupies perhaps a still larger share of my time. Waiving the question of the value of what I do in this way, I venture to suggest the obvious advantage of having a person interested in the work, well-informed, and of good judgment, to whom all who want can resort for advice and direction.

Besides sales of manuals, cards, maps, and other apparatus of Sunday-school work, sixty-seven schools have been supplied with new library-books.

The larger part of the publication work of the "Gazette" is done at the office, such as the receipt of subscriptions, collec-

advertising the Association's publications; accepting a proposal from the British and Foreign Unitarian Association, for the purchase of one thousand copies of Dr. Channing's Works, in a cheap edition, about to be issued by them; and authorizing the Committee on Publications to proceed at once to publish the following books, — a volume of Sermons, by Rev. Robert Laird Collier, D.D.; the "Winchester Lectures," by Rev. Richard Metcalf; and a volume of stories, including "Christmas Waits in Boston," and "Daily Bread," by Rev. Edward E. Hale, "The Oiled Feather," "The Man who kept Himself in Repair," and such other stories as the committee might select.

This committee also reported that they had considered a plan submitted by Rev. Edward E. Hale, for the establishment of a new monthly magazine, which they commended to the consideration of the Board, in the belief that, with such modifications as might be made after more careful discussion, its adoption would conduce to the best interests of our cause.

After an explanation of his plan by Mr. Hale, who appeared before the Board, by invitation of the Publication Committee, and a lengthy discussion, a committee, consisting of Messrs. Kidder, Kennard, and Shattuck, was appointed, with authority to enter into an arrangement for aiding the publication of a magazine, upon the plan proposed by Mr. Hale; and there was appropriated for that purpose the sum of $8,000; the terms of repayment of such amount, with interest, to be arranged to the satisfaction of the committee.

The Committee on the Middle and Southern States reported in favor of an appropriation of $1,000, for the salary of Miss Amy M. Bradley, in Wilmington, N.C., with the understanding that it should be inclusive of such sums as might be received for that special purpose: and they also recommended that the special committee, consisting of the President, the Secretary, and Mr. Ware, appointed by the last Board to confer with the officers of the African Methodist Episcopal Church, and to arrange with them the work in which we were to co-operate with them, be reappointed; and that the sum of $1,000 be placed in their hands for use in such ways as might seem to the committee most advantageous; it being understood that a portion of the amount should be expended to secure the services of the professors of Antioch College in teaching at Wilberforce University.

This report was adopted.

In accordance with the suggestion of the Secretary, it was voted

that the sum of $1,500 be appropriated in aid of Theatre Preaching, to be carried on, as last year, in such places as might be deemed expedient; and that Rev. Adams Ayer be requested again to take charge of the work, in conjunction with the officers of this Association.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

Rev. Frederic N. Knapp was installed as pastor of the First Parish, Plymouth, Mass., on Sunday, October 17; the sermon being preached by Rev. Henry W. Bellows, D.D., of New York.

The New-York Central Conference of Liberal Christians held a meeting at Canastota, N.Y., commencing on Tuesday, October 26, and continuing through the following day. Sermons were preached by Rev. L. Homes (Universalist), of Little Falls, and Rev. H. M. Simmons, of Ilion, and there was a discussion of the question, "What is the true basis of a church?" Resolutions were adopted earnestly requesting every one of the Unitarian Churches belonging to the Conference, to make a generous contribution to the funds of the American Unitarian Association; and heartily congratulating the Universalist Societies on the coming of their centennial anniversary; sympathizing with them in their purpose of raising a memorial of that occasion, and wishing them triumphant success. Officers for the coming year were chosen as follows: President, H. Robinson, M.D., Auburn; Vice-Presidents, H. D. Donnelly, Ithaca, and Rev. Frederic Frothingham, Buffalo; Secretary and Treasurer, Rev. A. Freeman Bailey, Etna; Directors, Rev. Samuel J. May, Syracuse, Milton Jarvis, M.D., Canastota, Rev. L. Holmes, Little Falls, Harvey Hakes, Ilion, William G. Wise, Auburn.

The New-York and Hudson-River Conference held a meeting at Brooklyn, N.Y., commencing on Tuesday evening, October 26, with a sermon by Rev. George H. Hepworth, of New York, and continuing through the following day. The Secretary, Rev. Rushton D. Burr, of Yonkers, presented a report, and there were also reports from the churches connected with the Conference.

An essay on Sunday-school Teaching was read by Robert Foster, Esq., of Brooklyn; which was followed by a discussion. There was also a discussion on the subject of missionary enterprises; after which resolutions were passed, providing for the employment of a missionary, whose duty it should be to supply the shipping in New-York harbor with Unitarian literature, and instructing the Executive Committee to take immediate steps to establish a depot in New York for the distribution and sale of such literature.

The Unitarian Sunday-school Society held its fifteenth annual meeting, in Boston, at Hollis-street Church, Wednesday, October 27. The Secretary, Rev. Leonard J. Livermore, and Treasurer, Mr. Ira C. Gray, presented their reports, and resolutions, offered by the former, and expressing the views of his report, were discussed, and acted upon. An address on "The best method of Sunday-school Instruction" was delivered by Rev. Samuel H. Winkley, of Boston, and was followed by a discussion. Among the resolutions adopted, was one recommending that the sum of ten thousand dollars be raised the coming year, for the work of the society, and to enable it to repay the balance of the loan received from the American Unitarian Association. Officers for the ensuing year were chosen as follows: President, William H. Baldwin, Boston; Vice-Presidents, Rev. Edwin G. Adams, Templeton; and Rev. Carlton A. Staples, Chicago, Ill.; Secretary, Rev. Leonard J. Livermore, North Cambridge; Treasurer, Ira C. Gray, Boston; Directors, Rev. Warren H. Cudworth, East Boston, Sidney A. Stetson, Boston, Warren Sawyer, Boston, Hon. Henry Chapin, Worcester, Rev. John F. Moors, Greenfield.

The Channing Conference held a meeting in Fall River, Mass., on Wednesday, October 27. Reports were presented on the condition of the Sunday schools in the Conference, and the progress of Christian work. Rev. Ezra S. Gannett, D.D., of Boston, made an appeal in behalf of the Cambridge Divinity School; and Rev. Daniel W. Stevens, missionary of the American Unitarian Association to seamen, at Holmes Hole, gave an account of his work.

Mr. Frederic L. Hosmer, a graduate of the Cambridge Divinity School in the last class, was ordained as junior pastor of the First Congregational Society, in Northboro', Mass., on Thursday, October 28. The order of services was as follows: Reading

from the Scriptures, by Rev. George A. Thayer, of South Boston; opening prayer, by Rev. George S. Ball, of Upton; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; ordination, by the society, through its committee; right hand of fellowship, by Rev. Joseph Allen, D.D., senior pastor; charge, by Rev. Oliver Stearns, D.D., of Cambridge; address to the people, by Rev. Alonzo Hill, D.D., of Worcester; closing prayer, by Rev. William G. Scandlin, of Grafton; benediction, by the pastor.

Rev. H. M. Simmons (formerly of the Presbyterian denomination) was installed as pastor of the Unitarian Society in Ilion, N.Y., on Thursday, October 28. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. John C. Zachos, of Ithaca, N.Y.; sermon, by Rev. Charles Lowe, Secretary of the American Unitarian Association; ordaining prayer, by Rev. Frederic Frothingham, of Buffalo, N.Y.; charge and address to the people, by Rev. Samuel J. May, of Syracuse, N.Y.; right hand of fellowship, by Rev. Mr. Munday (Independent Baptist), of Syracuse; closing prayer and benediction, by the pastor.

A new Mission Society was started in Chicago, Ill., on Sunday afternoon, October 31. Mr. Charles W. Wendte, a graduate of the Cambridge Divinity School, in the last class, who is to have charge of the movement, conducted the devotional services on the occasion; and addresses were made by him, and the pastors of the three Unitarian Societies in Chicago, — Rev. Robert Laird Collier, D.D., Rev. Carlton A. Staples, and Rev. Robert Collyer.

The Suffolk Conference held its annual meeting in Boston, at the Hollis-street Chapel, on Tuesday, November 2. The Secretary read a report of the doings of the Conference during the year. The subject of the needs of the American Unitarian Association was considered, and a Committee was appointed to confer with the Secretary of the Association concerning the proposed collection. Rev. Ezra S. Gannett, D.D., addressed the meeting, in behalf of the Cambridge Divinity School, and an appropriation of $300 was voted for that object. Officers for the coming year were chosen as follows: President, Rev. James Freeman Clarke, D.D.; Vice-Presidents, Rev. Edward E. Hale and William H. Baldwin; Secretary, Rev. George L. Chaney; Treasurer, Edward Wigglesworth; Directors, Rev. Warren H. Cudworth, Charles J. Bishop, Andrew Lawrence, Rev. Rufus Ellis, Mrs. Samuel Cabot, and Miss E. S. Emmons. In the even

ing, there was a public meeting at the Hollis-street Church, when a discourse was delivered by Rev. Henry W. Bellows, D.D.

The Liberal Christian Conference of Michigan was organized at Kalamazoo, Wednesday, November 3. A constitution was adopted, stating the object of the Conference not to be the fusion of denominations, but the union of individuals and churches, cherishing common principles, for common ends; and declaring that in any places where societies might result from the efforts of the Conference, they should be left entirely free to choose their own affiliations. Officers were chosen as follows: President, Hon. Charles S. May, Kalamazoo; Vice-President, Hon. G. C. Jones, Dowagiac; Secretary, Rev. Clark G. Howland, Kalamazoo; Directors, Rev. L. J. Fletcher, Grand Rapids, Rev. John Orrill, Flint, Michael Neale, Battle Creek, H. R. Naysmith, Grand Rapids, S. R. Mumford, Detroit. Sermons were preached by Rev. Charles H. Brigham, of Ann Arbor, and Rev. L. J. Fletcher (Universalist), of Grand Rapids; and an essay was read by the former on "The necessity of a right religious education."

Rev. Calvin Stebbins was installed as pastor of the Society in Marlborough, Mass., on Thursday, Nov. 4. The order of service was as follows: Introductory prayer, by Rev. Horatio Alger, of South Natick; reading from the Scriptures, by Rev. S. T. Aldrich (Universalist), of Marlborough; sermon, by Rev. Rufus P. Stebbins, D.D., of Cambridge; installing prayer, by Rev. Joseph Allen, D.D., of Northboro'; charge, by Rev. Crawford Nightingale, of Groton Junction; right hand of fellowship, by Rev. Henry G. Spaulding, of Framingham; address to the people, by Rev. Leonard J. Livermore, of North Cambridge; benediction, by the pastor.

A new Society has been organized in New-York City (Harlem) under the name of the Fourth Unitarian Society in New York, and the chapel erected for its use was dedicated on Thursday, November 4. The services were conducted by Rev. William T. Clarke, the pastor, and others.

Rev. Charles E. Grinnell was installed as pastor of the Harvard Church Society, Charlestown, Mass., on Wednesday, November 10. The order of services was as follows: Introductory prayer, by Rev. James Walker, D.D., of Cambridge; reading from the Scriptures, by Rev. Otis C. Everett, of Cambridge; ser-

mon, by Rev. Andrew P. Peabody, D.D., of Cambridge; installing prayer, by Rev. Ezra S. Gannett, D.D., of Boston; charge, by Rev. Frederic H. Hedge, D.D., of Brookline; right hand of fellowship, by Rev. George L. Chaney, of Boston; address to the people, by Rev. Edward E. Hale, of Boston; concluding prayer, by Rev. Henry W. Foote, of Boston; benediction, by the pastor.

A NEW SOCIETY has been organized in Medway, Mass., under the name of "The First Liberal Christian Society."

Rev. LYMAN CLARK has accepted an invitation to take charge of the Society in Jacksonville, Ill.

Rev. THOMAS TIMMINS, late of England, has accepted an invitation to take charge of the Society in Brighton, Mass., for six months.

Rev. SAMUEL W. MCDANIEL has acccepted a call from the Society in East Cambridge, Mass.

Rev. W. ELLERY COPELAND has resigned the charge of the Society in Kansas City, Mo.

Rev. FIELDER ISRAEL has resigned the charge of the Society in Wilmington, Del., and accepted a call from the Society in Taunton, Mass.

Rev. FREDERIC MAY HOLLAND has accepted an invitation to take charge of the Society in Baraboo, Wis.

Rev. W. C. FINNEY has accepted an invitation to take charge of the Society in St. Joseph, Mo.

Rev. CLAY MCCAULEY, late of Rochester, N.Y., has received and accepted a call from the Society in Waltham, Mass.

A NEW UNITARIAN MOVEMENT has been started in New-York City, under the charge of Mr. Russell N. Bellows. The services are held at Brevoort Hall, 154, East Fifty-fourth Street; and it is hoped the result will be a permanent Fifth Unitarian Society.

THE OFFICERS OF THE NEW-YORK AND HUDSON-RIVER CONFERENCE, in compliance with instructions received at the recent meeting of the Conference, have rented the building, No. 5, Clinton Place, New York, as the headquarters of the denomination in that city. All the publications of the American Unitarian Association will be kept there for sale, as well as other books likely to be wanted by Unitarians, and also the Association's tracts for gratuitous distribution.

ACKNOWLEDGMENTS.

1869.			
Oct. 22.	From	David Joy, Mendon, for Mission at Holmes Hole	$25.00
Nov. 6.	„	Rev. Henry F. Bond, as amount collected by him towards building church in Omaha, Nebraska	1,100.00
„	„	Mrs. Charles Cheney, South Manchester, Conn.	50.00
8.	„	Third Religious Society, Dorchester	115.00
„	„	J. T. Cotton, Southboro'	10.00
„	„	Mrs. Elizabeth Graham, Cheraw, S. C.	5.00
9.	„	Rev. Henry F. Bond, for Church in Omaha, Nebraska, additional	300.00
10.	„	Third Religious Society, Dorchester, add'l	10.00
11.	„	Society in Harvard	75.00
„	„	Robert Mason, Jacksonville, Ill.	5.00
„	„	First Independent Church, Baltimore, Md., to make their pastor, Rev. E. C. Guild, a life member $30.00 For "Monthly Journal" 20.00	50.00
13.	„	Friends in East Pembroke	43.00
„	„	Dr. F. Collamore	10.00
„	„	Society in Madison, Wis.	5.00
15.	„	„ „ Concord, Mass.	582.00
„	„	New South Free Church, Boston	58.00
16.	„	Society in Bedford	4.10
„	„	G. W. Kuhn	10.00
„	„	Society in East Wilton, N.H.	20.00
17.	„	„ „ Bridgewater, on account	50.00
„	„	„ „ Pepperell	20.40
„	„	„ „ Exeter, N.H.	62.00
„	„	„ „ Trenton, N.Y.	60.00
„	„	„ „ Athol	100.00
„	„	„ „ Grafton	91.00
„	„	„ „ Castine	30.12
„	„	„ „ Marlboro'	150.00
„	„	Third Religious Society, Dorchester, add'l	5.00
„	„	Miss H. K. Webb, Andover	2.00
19.	„	Society in Cleveland, Ohio	140.12
„	„	„ „ Houlton, Me.	27.50
„	„	„ „ Bridgewater, additional	50.00
„	„	Park Street Society, Portland, Me.	17.25
„	„	Friends in Milford, N.H.	14.00
„	„	J. W. Emery, Standish, Me.	5.00
20.	„	Society in Laconia, N.H.	25.00
22.	„	„ „ Sharon	18.36
„	„	Samuel May, Boston, for church in Omaha, Nebraska	100.00
„	„	Society in Baraboo, Wis.	12.73
„	„	„ „ Kennebunk, Me.	127.50
„	„	„ „ Watertown	67.15
„	„	„ „ Concord, Mass., additional	3.00
„	„	„ „ Indianapolis, Ind.	30.00

Nov. 22.	From	Society in Brookline, on account	$1,403.65
,,	,,	,, ,, Belmont	101.93
,,	,,	Chestnut Hill Society, Brookline	30.00
23.	,,	Society in Framingham, including life memberships for Mrs. Charles Upham, Mrs. Moses Egell, Miss Nellie L. Sprague, and John Kendall	427.55
,,	,,	Society in Newport, R.I.	30.01
,,	,,	Rev. John F. W. Ware's Society, Baltimore, Md., including life membership for Charles Wyeth	405.00
,,	,,	Society in Shelbyville, Ill.	4.78
,,	,,	,, ,, Barnstable	50.00
,,	,,	,, ,, Milwaukee, Wis.	75.00
,,	,,	,, ,, Petersham	29.00
,,	,,	,, ,, Hopedale	50.00
,,	,,	,, ,, Hyde Park	47.00
24.	,,	Second Society, Brooklyn, N.Y.	131.79
,,	,,	Society in Brookline, additional	200.00
,,	,,	,, ,, Ann Arbor, Mich.	100.00
,,	,,	John Tilden, St. Louis	50.00
25.	,,	Society in Keene, N.H.	330.00
,,	,,	,, ,, Wilmington, Del.	23.50
,,	,,	,, ,, Augusta, Me.	20.00
,,	,,	,, ,, Weston	100.00
,,	,,	,, ,, Jacksonville, Ill.	20.00
,,	,,	,, ,, Geneva, Ill.	20.00
,,	,,	,, ,, Brookline, additional	100.00
,,	,,	Robert Roberts, Medfield, to make himself, wife, and daughter life members	90.00
26.	,,	Society in Danvers	30.00
,,	,,	,, ,, Northumberland, Penn.	40.00
,,	,,	J. S. Sewall, St. Paul, Minn.	25.00
27.	,,	Society in Berlin, Wis.	5.42
,,	,,	First Parish, Salem	300.00
,,	,,	Society in Brewster	16.15
,,	,,	,, ,, Montpelier, Vt.	100.00
,,	,,	,, ,, Melrose	20.00
,,	,,	,, ,, Saco, Me.	32.75
,,	,,	Friends in Pottstown, Pa.	12.00
,,	,,	Society in West Bridgewater, including payments to complete life memberships of Benjamin Howard, Francis E. Howard, Pardon Copeland, Nathan Copeland, and Otis P. Drury	62.62

tion of bills, and the distribution of all that go otherwise than by the mail. That part of the Secretary's work which belongs to the editorial care of the "Gazette" may also be reckoned as a part of the office work. All this work, including the salary of the Secretary and clerk, appears in the financial statement under the head of General Expenses, in which are included also the cost of the two public meetings; printing of circulars, tickets, and notices; postage, express, paper, and sundry other small items. For this part of the work, the sum of two thousand dollars was voted. The amount, as charged in the books, has been about nineteen hundred and fifty dollars, but by means of the business connection of the Secretary with the American Unitarian Association, four hundred and seventy-five dollars of this amount is credited to the Sunday-school Society, and the sum actually drawn from its funds has been fourteen hundred and seventy-five dollars.

II. The Sunday-school Gazette.

This subject was very fully discussed at the last meeting in various phases of it, — that relating to its price taking a leading part. I stated that the cost of publishing the paper, aside from that part which goes under the head of General Expenses, is about one thousand dollars over the probable receipts, — the cost being about four thousand dollars, and the receipts three thousand. The actual figures for the year vary but slightly from this estimate. One thousand dollars was voted for the support and improvement of the "Gazette;" and the question of a change in the subscription price was remitted to the officers of the Society. It was fully discussed at the first meeting of the Board, and, as always before, the result was a vote to leave it as it had been, and await the result of the year's experiment in raising money.

It may seem to some a needless repetition to urge still again the fact that the "Gazette," like nearly all children's religious papers, is a charitable, not a money-making, agency. After repeated discussions in public and private, in which arguments of real force have been advanced in favor of raising the price to a sum that would reimburse the cost, the conclusion has

always been that a proper regard for the greatest usefulness of he paper, and the best fulfilment of its denominational and Christian aim, requires that the price should be such as not to prevent its circulation in the most indigent families. But this low price virtually makes the "Gazette" partly a gratuity, even to those who pay the regular subscription price. So many of our able schools as take it, and do not contribute any thing in addition to the funds of the Sunday-school Society, are, to that extent, drawing upon the charitable gifts of other churches, perhaps much poorer than they are.

The "Gazette" is one of the long arms, and, I believe, one of the strong arms, of our denominational action. It carries pure, positive, rational, religious instruction into many thousands of the homes of our land: other thousands of the poor ones of the Lord would welcome it, if our stream of charity ran broader and deeper.

The circulation of the "Gazette" has slightly increased during the year. The number regularly sent out is a little over fifteen thousand, making a total issue of more than three hundred and sixty thousand copies in the year. About sixteen hundred copies of each number are sent gratuitously, chiefly to reformatory and charitable institutions, and to schools, colored and white, at the South. Letters were addressed, early in the year, to all the persons receiving considerable packages, making inquiries as to the use made of the papers, and the desirableness of their continuance. The answers were in nearly every case warm and hearty, and expressive of an earnest wish to have the papers continued. A considerable quantity of back numbers of the "Gazette" which had accumulated in the office, as well as those received from various schools during the year, have been disposed of in gifts to persons engaged in some form of educational or charitable work. One man who spends his Sundays in distributing papers on Boston Common has received several parcels of the "Gazete" for that purpose.

A paper conducted, as the Gazette is, on a carefully economical plan as to embellishment, labors under disadvantage in competition with the numerous and highly illustrated and warmly spiced magazines and semi-secular papers, which solicit

and attract the attention of the young in our cities and large towns. As a fact, the waning subscriptions are generally those of the cities, while new subscriptions are largely in the remoter regions of the country; yet I have not been without the gratifying assurance, in various quarters, of the success with which I have tried to unite the useful and interesting in its contents.

I regard this as the most important part of our work. In fact, I do not know any agency now used by the denomination that covers so large a field, and reaches so great a number of souls. The expenditures on it should be increased; some of the Sunday schools in our wealthier societies subscribe and pay for a larger number of the "Gazettes" than are wanted for their own members, and distribute the overplus in mission-schools or otherwise, — a plan to be commended as a cheap and wholesome charity.

I have been disappointed in the amount of aid rendered in the form of original articles for the "Gazette." It ought to be filled with the fruits of the pure and warm spiritual life of our saintliest and most gifted. Some valuable new contributors have been secured; but the offerings of all who join simplicity of style with sincere love of children and a moral and religious spirit would be acceptable.

III. Manuals.

It was thought at the beginning of the year that some important additions might be made to our list of manuals or text-books. Especially it was hoped that a thorough and comprehensive text-book on controverted doctrines might be prepared, which would supply the want, so often expressed, of positive doctrinal instruction in our Sunday schools. Some initiatory steps only served to bring to view the peculiar difficulties in the way of a satisfactory result, and the task has been again postponed.

Early in the year, a new list of our text-books was prepared, differing from that before issued, in that it contained the names of all the text-books known to be in use in our schools, whether published by the Sunday-school Society or not, and in hav-

ing the books arranged, not alphabetically, as before, but in the order corresponding to their estimated fitness for the different stages of mental growth.

A short form of creed — a statement of belief adapted especially for the young — has been very carefully prepared, and has been largely introduced into our schools.

A new question-book by the Rev. Mr. Winkley, on the Gospel of John, has just been published. It aims especially to bring out the religious lessons of the book; but is also positive and Christian in its theology, as those who know the author would expect.

IV. Charities.

The largest element of this work has been already mentioned; namely, the distribution of over fifteen hundred copies of the "Gazette." Besides, in a few instances, gifts of text-books and library-books have been made to new schools in feeble societies, or schools sustained where there is no church. The amount of such gifts has not exceeded fifty dollars in all. Parcels of second-hand books have been given to nineteen schools. In this way, I think, not less than a thousand volumes of worn books, contributed by various schools, have been put to good use through the agency of the Sunday-school Society the past year. All such contributions of library-books are sure of finding a welcome, and being put to speedy use. Just at present, owing to the general introduction of the new "Service and Hymn and Tune Books," the supply of second-hand service-books is in excess of the demand.

At the last annual meeting, it was voted to expend five hundred dollars in this branch of our work. Much less has been expended than I could have found good use for. The extent of the work is determined by the amount of means provided.

V. The Sunday-school Hymn and Tune Book.

Among the votes passed at the last meeting was one to raise one thousand dollars to be used to reassume the publication of this book, which had been transferred to the American

Unitarian Association; but it was also voted to assign a day then more than six months in the future, as the day of the general collection. The second vote was inconsistent with the first, since the book was already so far advanced that the money was required at an earlier time than that assigned for the collection. Before that day arrived, the new book was published; and, though this Society did not bear the risk, and has not received the profit arising from it, we can justly feel that the work is ours, and that we can rejoice heartily in the almost universal approval it has met with. The sale has already passed twelve thousand copies, and continues to be rapid. From the testimonies of others, as well as my own experience in the use of it, I believe the book is to be a great and lasting benefit to our Sunday schools, greater in the proportion of the faithfulness with which it is used, as a means both of devotional and musical culture.

VI. Finance.

The meeting last year voted to recommend the raising of $5,000, to be used as follows: $2,000 for salaries, office and general expenses; $1,000 for the "Gazette;" $500 for manuals; $500 for charities; and $1,000 for the "Hymn and Tune Book." To raise it, it was voted to request the secretaries of the local conferences to use the same methods which are resorted to for the larger missionary contribution of the year. The secretaries, at their meeting in December, acceded to this proposition; and when the time designated for the general collection, the second Sunday in May, approached, an assignment of the sum to be raised to the several conferences was made. The result was a total of slightly over $3,000, contributed chiefly at or near that time. There was a great disparity in the action of the several conferences: some raised a sum more or less in excess of that assigned to them, others contributed nothing. From all the churches of our denomination in the "Great West," including the States of the Pacific coast, fifteen dollars was received, the gift of the new society in Chicago, under the charge of Rev. Mr. Staples; from the conference of churches in and around the city of New York, nothing

From the Middle States, gifts came only from the two new societies in Wilmington and Vineland. From the State of Maine $10 was received, from the society in Calais. On the other hand, twenty churches of the Worcester Conference contributed to the amount of $465.55, — the sum assigned to that conference being $250. Middlesex South and Middlesex North, Connecticut-River and Lake-Champlain, conferences contributed severally larger amounts than were assigned to them. The largest amount contributed by any one church was $101, by the Westminster Church in Providence. This collection was taken up after an address by the Secretary. The latter waives his claim to the credit of it in favor of that society, so justly honored for its habitual liberality.

The whole number of societies contributing was 112: the whole amount $3,015. The year before it was $3,162 and the year before that, $3,982. While the sum is less, the amount available for the uses of the Society, other than the personal services of the Secretary, has been larger. But though the retrospect is satisfactory, in that by careful management the funds have sufficed for the actual necessities of the work of the Society, it is unsatisfactory as showing so large a portion of our churches to be indifferent to the claims of this work, leaving it cramped, and confined to a narrow range; meeting in the most careful manner the demands actually pressing on it; turning away many moving appeals, instead of reaching out its arms to enlarge its work, and render efficient aid and encouragement to faithful and self-sacrificing laborers in the cause of pure religion and Christian education.

I think, on the whole, the result of the endeavor to raise the needful money by the quiet but comprehensive machinery of the local conferences, instead of by personal appeal and solicitation, is encouraging. This year no one has been pressed. The money has been given freely and cheerfully. We may reasonably hope that another attempt will be still more successful. When the year began, the treasury of the Society was exhausted, and the day of its collection was six months away. Under these circumstances, the Executive Committee of the American Unitarian Association met our appeal for aid with a

loan of $1,000; and only by this timely aid were we saved from extreme embarrassment. It was understood, that, if our collection proved fully a success, this money was to be returned; but, as we received but $3,000 to effect the work for which $4,000 was voted, we have not been able to repay the loan except in part; namely, $300. A healthy moral sentiment would make us all anxious that the full amount of the loan should be repaid. I sincerely trust that another year will give us the amount needful for this act of justice, as well as what will carry on the work of the Society.

Though not in name the work of our Society, yet, as being closely related and of very great and unquestioned value, the labors of the Ladies' Commission deserve our warm and grateful acknowledgment. It is not easy to over-estimate the value of the work they do in sifting, from the immense heap of so-called juvenile literature, the small measure of pure wheat; committing to their well-deserved limbo the weak wishwash of a feeble, sentimental, nerveless religion, the emptiness of mere fiction aiming at no higher result than to while away time, the morbid and depressing lessons of a false theology, and the unwholesome spice of sensation stories. The two little pamphlets in which they have embodied the results of their labor, are among the most valuable of our religious apparatus.

This is, in brief, the record of the year. To quote the words of the circular issued last winter: "The Sunday-school Society does not claim to be doing a very great work; but it does claim that this work is of real importance, that it is done carefully, that it is a Christian work, and that it can and will be made a greater work if the means are supplied."

I will not do your Christian faith and good sense the injustice to enter into an argument to prove the value of the Sunday school. Our ears have become wonted to low-spirited complaints over its imperfections and failings. But we all know in our hearts that its value, and the possibility of its rich and blessed success, are just as certain as the everlasting gospel of Jesus Christ. Only the slowest mind and dullest eye can look on the sweeping tide of life around us, and not see the fearful activity and strength of the forces that carry the young

towards an irreligious and unaspiring career of earthly ambition and pleasure. The let-alone policy does not meet the demand. Earnest, faithful, loving, and pious care, alone does meet it; and nowhere more effectually than in well-managed Sunday schools. God means the salvation of the young; but he also means that the care and instruction of the older shall be the surest means of it. Not as an expected, matter-of-course part of parish machinery; not as a contrivance for amusing the minds of children; not as a half-sanctified machine for oratorical, dramatic, or musical culture, do we justly regard the Sunday school: but as a gracious opportunity for folding the arms of our tenderest love, in the spirit of devout faith in God and Christ, around the children who are put into our charge; to save their souls, not alone from the distant, but from the present, perdition; not alone for the distant, but for the present, heaven.

EXTRACTS FROM THE FOURTH ANNUAL REPORT OF THE BUSINESS COMMITTEE OF THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

[We have asked the privilege of printing a portion of this Report, because it helps to a knowledge of the magnitude and importance of the work of the Ladies' Commission. The results of their labors have been gratefully welcomed by many who yet do not fully appreciate the pains with which they have been wrought.]

The work of the Commission for the past year has been chiefly in the direction of preparing a Second Supplement to the Catalogue of 1867.

As it was found that the edition of that Catalogue would last through another year, and as suggestions from various sources led us to consider a careful revision necessary before issuing another, it was voted last autumn to reprint, in the spring of 1869, only the Supplement of the preceding year, the edition of which was nearly exhausted; adding to it whatever selections we might make from the current literature.

In accordance with this vote, the three Reading Committees

examined, during the winter, four hundred and eighteen books, but were able to recommend only one hundred and twenty one, — not quite twenty-nine per cent.

Early in May this new Supplement was issued, with the titles of books accepted during the preceding winter printed in italics in their proper places upon the lists. Copies were sent immediately to all the parishes of the denomination; and we are assured, by Mr. Lowe and Mr. Livermore, who have had, perhaps, the best opportunities of judging, that our work is appreciated, and our Catalogue is widely used by Sunday schools and families in their selections of books.

Copies have been recently sent to about eighty publishing houses, with the statement that the Commission would continue its preparation of lists, and desired copies of their new publications. Several replies are already received, inviting us to ask for any books we may wish to examine. Indeed we have had, from the first, with scarcely an exception, a kind recognition from publishers and a generous supply of books.

The Special Committee to aid in the preparation of a Hymn and Tune Book for Sunday schools have at last seen the result of their long and faithful labors, and had the pleasure of hearing often, from the schools, of its adaptation to their need.

We have had but three manuscripts offered for examination during the year; but it would be surprising if our Committee on Manuscripts were pressed with work, since authors can derive no advantage from us, beyond the opportunity of presenting our recommendation to publishers; with whom we regret to believe, our literary judgment or taste weighs less than a certain unmistakable flavor of popularity, which will secure, for even a poor book, a ready sale.

Indeed it is to be feared, that we ourselves, by reading so much of the current, weak literature, and meeting so seldom with books of the first quality, have wearied in our search for the latter, and accepted *some*, whose only claim is that they are "unobjectionable," while they are, perhaps, too unreadable to be taken from the shelves of a library; and *others*, whose merits are not sufficient to counterbalance expressions or teachings wholly at variance with our methods of unfolding

religious truth. The suggestion that we have lowered our standard has come chiefly from our own ranks, yet we have heard it outside; and, therefore, the Business Committee would recall a statement made at the organization of the Commission. The Secretary's record reads, that the design shall be "to prepare a library of books which may be a standard collection;" and that, "no matter how small the number, every book shall be unqualifiedly approved." "The collection thus made can be recommended to the churches, and it is believed that, for families as well as Sunday schools, a great service will be done." . . .

For the last two years the work of the Commission has been carried on with great practical success. The labor has been equalized, each year's reading finished before the Supplement was sent to press; and the three Reading Committees supplied with their due share of good, bad, and indifferent books. But in recommending the continuance of our present organization, in accordance with which "every book must have been read and approved by five members of a committee before it can be placed upon the Catalogue," it has seemed advisable to the Business Committee to propose a full and candid discussion of books under examination; not only in the Special Committees, but at the General Meetings, — making the usual semi-monthly Reports of the Chairman the basis of such discussion. Thus, while few can read any volume, all present will learn somewhat of its merits. Since the selections this year will be mainly from new publications, these criticisms will be interesting, and our frequent comparison of views may lead us back, if we have wandered from our standard.

As the whole Catalogue will be reprinted next spring, the Business Committee would also recommend that the ladies look it over at their convenience, through the winter; and report from time to time such books as, in their opinion, are wrongly placed, or are unworthy any place upon our lists. They would also suggest, that, before any new lists pass to the printer, they shall meet a final review in a full meeting of the Commission, and then be accepted by vote. This will give unity to our work, a share of responsibility to all, and the

Catalogue will go out with the full sanction of the Commission.

The call has come frequently of late for an additional list, recommending books for general reading to young people, about twenty years of age, who have no wise friends at hand to select for them, and are therefore led to take indiscriminately from circulating libraries, getting much chaff with very little wheat. The Business Committee would propose the preparation of such a list, to be issued as soon as ready. Those of our number who have regretted the exclusion of works of fiction, of high tone and good moral influence, from our third list will welcome their admission under a separate heading; and Sunday-school Superintendents who regard all elevating and useful reading for their oldest classes as entitled to a place upon the shelves of their libraries can draw from this new list at their discretion. There is already a foundation for it, in the books marked "rejected" because unsuitable for Sunday-school purposes. Probably many of these will be found appropriate for a more general library; and it is believed that the publication of the list now proposed will add much to the value of the work of the Commission.

The readiness and enthusiasm with which our corresponding members, elected during this year, have co-operated with us, lead us to prophesy great benefit and pleasure from our intercourse with them. Already their interesting letters are a bond between us and the distant Sunday schools; and have given us some knowledge of the wants of other localities, while they have brought us timely and interesting criticisms of many of the new books. We can doubtless obtain much aid from these ladies in forming the additional list just proposed, and in the revision of the Catalogue. . . .

LETTER OF REV. C. H. A. DALL.

Bombay, Oct. 7, 1869.

Rev. Charles Lowe, Secretary of A. U. A.

Dear Bro. Lowe, — I am to leave Bombay to-morrow for Calcutta, by rail, direct; a journey of five or six days. My

eight or nine days in this western capital of British India have been well filled with meetings and appointments, with addresses and conversations, and with calls made and returned; with applications for books, and confessions of religious belief and needs, — in which yourself and our committee would recognize providential openings for gospel labor and new calls to disseminate the truth as it is in Jesus. I have this hour returned from half a day's visit to an excellent family of English Unitarians residing at Bandora; a place accessible by rail, and which I may call the West Newton of Bombay. The father of this family does business in the city, and is one of those "scattered abroad," that do honor, by lonely years of unswerving testimony, to the simplicity and glory of our Unitarian gospel. After eight years of such faithful testimony in Bombay; attending, the while, on the services of a liberal Church of England minister (who had me to breakfast with him at the Church Mission here, yesterday morning), it is only fair that I should name this family, and say that I speak of the Teesdales of Leeds; who recognized me as having preached for them in England, in the pulpit of the Rev. Thomas Hincks, some years ago. Strange that I have only now discovered their Indian home! I learn from them that there is another good Unitarian family, the Dangerfields, whom I may find at Nagpore, on my way across the country, near the close of our first day's journey. . . . Let me briefly name some of the meetings and calls to missionary labor to which I have referred. (1.) Landing from our steamship "Neera," on the 29th of September last, I presently fell in with the Rev. Mr. Bowen, a liberal Orthodox missionary whom I had previously known, — now the editor of a weekly religious newspaper, — and who gave me much valuable information on the state of religion and Christian progress on this side of India. He has been here twenty years. By his conversation and that of several others, I got definite information regarding Miss Carpenter's work here, and of the ladies who came out to assist her, but are now, all three of them, engaged in successful plans of female education which are strictly their own; Miss Chamberlain at Ahmedabad, Miss Martin at Poona, and Miss Richmond as "Lady Superintendent of the Government Normal School," at Bombay. With these ladies,

excepting Miss Martin, I am in direct correspondence. I have repeatedly visited Miss Richmond's school, and the well conducted "Alexandra Native Girls' School," of this city, ably managed by a Scotch lady, twenty years in India, Miss Mitchell. I have also had interviews with Judge Cursetjee Manockjee, who is recognized I believe as the pioneer in female education for nearly fifty years past on this side of India. On this subject I have a letter from him with a valuable budget of printed matter. (2.) I parted from the Rev. Mr. Bowen, on the morning of my arrival (after reading the Calcutta letters that awaited me at the American House of Messrs. Stearns, Hobart, & Co.), thinking I would leave for Calcutta on that day P.M., unless some clear call of missionary duty detained me. I went over to the counting-house of the Hindoo merchant, at whose wealthy home on Malabar Hill we had a very satisfactory religious meeting, of two and a half hours' discoursing and conversation, when I made my first visit to Bombay some years ago. This gentleman received me gladly, and at once proposed to notify a special meeting of the Church of Prayer, or *Prarthona Somaj*, to hear more of Unitarian Christianity. I accepted this opportunity as a call to tarry a little in Bombay; and, on the next evening but one, was grateful to be permitted to stand in the midst of a regularly organized society, that holds its weekly Sunday services in the hall where we met. This place of worship was filled to the number of about fifty. There were some Parsees present, and several Hindoo ladies; and for over two hours, mingled with the narrative of my Indian life, I set forth the gospel elements of godliness and the true doctrine of prayer to Our Father, in the Spirit of our Brother, making my strongest appeal for Jesus as the natural and God-given Head of the great human family of earth and heaven. This appeal was not only listened to with deep attention and good-will, but some of the leaders openly said they were Unitarian Christians, and had little faith in the permanency of the Somaj, except under the leading and headship of Jesus. Several have since written to me. Some have called for further instruction at my room here at the hotel; and a number want to get Unitarian books, which I am to send from Calcutta. No day has

passed without these interviews. We have an inquiry and conversation meeting to-night, at the house of the leader of the Somaj, Dr. Atmaram's; and to-morrow I leave for Calcutta. God is with us, and the cry for him and his truth grows stronger daily, as well here as in Bengal. Pray for us, and

Your Brother DALL.

NOTE.

WE have received a communication from Rev. Jules Steeg, of Libourne (near Bordeaux) in France, saying that he would be glad to receive into his family a few young men, and teach them French, German, and the classics, and care for them if in delicate health. The place is one of the healthiest in the south of France, making it desirable for invalids; and Mr. Steeg is well known to those conversant with modern French theological literature, as a frequent contributor to "Le Lien," and other reviews; and an able writer of the Liberal Christian school. We should be happy to be the medium of communication for any who would like to avail themselves of such an opportunity.

CORRECTION.

IN our last issue we inadvertently stated that Rev. H. M. Simmons, of Ilion, N. Y., had come to us from the Ba tist denomination. We should have said from the Presbyterian denomination. Mr. Simmons was pastor of the "First Ward Presbyterian Church" in Syracuse, when his difference of views from those held by the Presbytery led him, of his own accord, to withdraw from that connection.

TO SUBSCRIBERS.

SUBSCRIBERS to the Monthly Journal can receive numbers of the new Review — "Old and New" — to the amount now due them on their subscription; or the money paid will be refunded, if they so prefer.

To our Readers. — We desire to call especial attention to the announcement, on the third page of the cover, of important new publications about to be issued by the Association.

NEW PUBLICATIONS.

The Primeval World of Hebrew Tradition. By Frederic Henry Hedge. Boston: Roberts Brothers.

This volume consists of twelve chapters upon prominent passages from the book of Genesis, and displays that rare combination of power of thought and richness of expression which are characteristic of the author.

His manner of regarding the Old Testament shows a spirit of mingled independence and reverence. No one more boldly and unreservedly abrogates any such blind acceptance of the Bible Record as to set up its cosmogony as authoritative in the face of the declarations of science, or to rest the interests of religion on the verbal accuracy of the Old-Testament books; but, on the other hand, he disdainfully resents the flippant criticism which consists in the cheap demonstrations of impossibilities in the alleged capacity of Noah's ark, and in the story of the six days' creation; and which, because of such easily discovered flaws, would dismiss as myths all these stories in which the piety of former ages has found help and edification.

Reading these traditions of an early revelation in such a spirit, and recognizing the rich store of wisdom and suggestion which they contain, the author proceeds to grapple with the great problems which connect themselves with the creation of the world and the origin of human society and the nature of man. Some of the questions are those which come to every child when he begins to think, which yet are among the profoundest and most difficult others are those which occur only to maturer thought; and many are such as present themselves only to an ingenious and fruitful mind. And it is the richness and variety of the inquiries, as much as the wisdom of their solution, that make the value of the book. We are led, as by one bearing a torch, through interesting fields. We see ever unexpected beauties and fresh realities; new tasks for the human intellect to grapple with; new treasures of knowledge to enjoy. And whether we accept all his conclusions and inferences or not, we feel ever richer for having been with such a guide. — Ed.

The Science of Thought: a System of Logic. By Charles Carroll Everett. Boston: Wm. V. Spencer.

From some notices we had seen, we had obtained the impression that this volume was a very popular treatise, making logic

easy, and requiring, instead of careful study, only that one should yield himself to the fascination of its style, and be borne smoothly along. Such an impression, however, does great injustice to the work. It is as profound and thoughtful as Mill or Spencer, and demands as close attention; grappling with all the difficulties, and tracing all the intricacies, of the subject of which it treats. Only it is so aglow with the fervor of the author's own love of the science he would teach, that the contagion of it inspires the reader, and keeps the attention awake; while the perspicuous style and clearness of statement and fertility of illustration make the study as easy as it is possible for it to be made. We recommend the book most unreservedly to those who are interested in this branch of study, or who desire to become so. — ED.

Handbook of Religious Instruction. Translated from the Dutch of J. H. MARONIER, Preacher at Leyden, by FRANCIS T. WASHBURNE. Boston: William V. Spencer.

This is a very small Question Book, in two parts, designed for use in classes. The first part is on the History of Religion; and the second part, on the most important topics connected with the Christian religion. The questions are well arranged, marking out a plan for thorough study. The answers, so far as given, are concise and satisfactory; and the references are carefully prepared. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 15, 1869. — Present: Messrs. Eliot, Kidder, Smith, Livermore, Metcalf, Reynolds, Stevens, Chickering, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Ipswich, Mass.; the library of the First Unitarian Society, Toledo, Ohio; and of the Phi Alpha Literary Society, in Illinois College, Jacksonville, Ill.

In accordance with recommendations contained in this committee's Report, votes were adopted as follows: Authorizing the publication of the fourth edition of Noyes's Translation of the New Testament; presenting twenty copies of that work to the Cambridge Divinity School, for the use of the students, and in compliance with a request from its professors; appropriating $500 for the issuing of new editions of various tracts, and the same amount for